LETTER

From the REVEREND

Mr. *GEORGE WHITEFIELD*

To a FRIEND in

LONDON,

Dated at NEW-BRUNSWICK in NEW-JERSEY, *April* 27. 1740.

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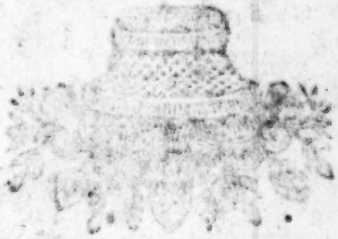

LONDON

GEORGE WHITFIELD

FIELDS.

A

LETTER

From the REVEREND

Mr. *GEORGE WHITEFIELD*

To a FRIEND in

LONDON.

My Dear Friend,

BLESSED be GOD, I can ſend you *glad Tidings of great Joy*—Our Lord JESUS is *getting himſelf the Victory* in theſe Parts—The *Orphan-houſe* Affairs go forward beyond Expectation—I have upwards of forty Children now in my Houſe at *Savannah*, near ſeventy Perſons in Family, and upwards of a hundred to provide for every Day—As yet we want for nothing—The great Houſholder of Mankind *gives us all Things richly to enjoy*, and I am perſuaded will provide for us whilſt we truſt in him—I had rather *live by Faith*, and *depend on God* for the Support of my preſent great and yet en-

creaſing Family, than to have the largeſt *viſible Fund* in the Univerſe—About five Weeks ago the Lord ſtirred up the *Charles-Town* People to contribute upwards of *Seventy Pounds Sterling* towards the Support of my little ones— A *glorious Work* was alſo begun in the Hearts of the Inhabitants, and many were brought to cry out—*What ſhall we do to be ſaved?* A fortnight ago, after a ſhort Paſſage of ten Days, I landed in *Penſilvania*, and have had the Pleaſure of ſeeing and hearing that my poor Endeavours for *promoting Chriſt's Kingdom when here laſt, were not altogether in vain in the Lord*---I cannot well tell you how many have come to me labouring under the deepeſt *Convictions*, and ſeemingly truly deſirous of *finding Reſt in Jeſus Chriſt*,---Several have actually *received him into their Hearts by Faith*, and have not only *Righteouſneſs and Peace*, but alſo *Joy in the Holy Ghoſt*; in ſhort, *the Word has run and been much glorified*, and many *Negroes* alſo are in a fair Way of being *brought home to God*--- In my publick Diſcourſes I have *freely offered the Lord Jeſus* to them, if they will *believe* on him, and *have actually taken up* 5000 *Acres of very good Land, in order to erect a School for the Education and Maintenance of all ſuch Negroes, whether young or old, that ſhall be ſent unto me*---Young ones I intend to buy, and do not deſpair of ſeeing a Room full of that *deſpiſed Generation* in a ſhort Time *making Melody with Grace in their Hearts unto the Lord*--- Here alſo my dear *Engliſh* Friends, *if Perſecution ſhould come upon them, becauſe of the Word*, may find *a Refuge from the Storm*---The Land

is

is good, and will yield a great Increaſe, and all may here worſhip GOD in their own Way---Many apply to me to have *a Lot* amongſt us, but I defer giving them a poſitive Anſwer 'till it ſhall pleaſe GOD to bring me back again from *England*. In the mean while I have ordered *a Houſe to be built, and ſome Land to be cultivated*---If any of my *Friends* will be pleaſed to contribute towards carrying on the *School* for the poor *Negroes*, the Bearer of this, my *dear Brother Seward*, will bring it with him to *Georgia*---*He* comes to fetch *a Fellow Labourer* to ſupply my Place during my Abſence---If *he* ſucceeds, you may expect to ſee me, GOD willing, the Beginning of next Year, if not, I ſhall continue in *America*---For an *effectual Door is opened for preaching the everlaſting Goſpel*, and I daily receive freſh and moſt importunate Invitations to preach in all the Countries round about. God is pleaſed to give a great Bleſſing to my *printed Sermons*---They are now in the Hands of thouſands in theſe Parts, and are *a Means of enlightening and building up many in their moſt holy Faith*--Since ſuch an effectual Door is opened for preaching the Goſpel, you will not be ſurprized if I acquaint you, *there are many Adverſaries*-----But alas! what are they? *covetous, proud Boaſters, ſelf-willed Blaſphemers, having a Form of Godlineſs, but denying the Power thereof* ----- *From ſuch* I am commanded to *turn away*. --- For if I pleaſed *ſuch Men*, I ſhould not be the *Servant of Jeſus Chriſt*. --- What moſt of all grieves them is my two Letters againſt *Archbiſhop Tillotſon*; the firſt you have already, the laſt I now ſend you. I believe his Favourers will find it difficult to anſwer the Extract taken out of Dr. *Edwards*.---

GOD

God knows my Heart, I abhor Controverſy and Diſputation, but *my Maſter's Glory* now calls me to be more explicite than I have been yet. --- Bleſſed be his Name, many who before were *blinded* by that great Man, now ſee; and one of my *Savannah* Pariſhioners, once a great Favourer of the *Archbiſhop*, and a moral Man, being lately *awakened*, ſent me ſeventeen Volumes of the *Archbiſhop's Sermons*, to be diſpoſed of as I pleaſed. I pray God in like Manner to *enlighten* all others: For I am verily perſuaded, whenever a Soul is *truly converted to GOD*, it can no more bear the Writings of *Archbiſhop Tillotſon*, than thoſe could bear to read *the Books of curious Arts, who brought and burnt them when converted by the Apoſtles.* --- The one is as great *Poiſon* as the other. --- And if I do no other good, I ſhall prevent our *younger Clergy* making ſo free with the *Archbiſhop*, as uſually they do; for now People begin to ſearch his Writings, they will be in more Danger of being detected, if they deliver the *Archbiſhop's Sermons* inſtead of their own Compoſitions from the Pulpit. --- The *Clergy*, I find, are moſt offended at me. --- The *Commiſſary of Philadelphia* having gotten a little ſtronger Party than when I was here laſt, has now thrown off the Maſk, denied me the Pulpit, and laſt *Sunday* preached up an *Hiſtorical Faith*, and *Juſtification by Works*. --- But People only flock the more. --- The *Power of GOD* is more viſible than ever in our *Aſſemblies*, and more and more are convinced that I *preach the Doctrine of Jeſus Chriſt*. --- The bigotted *Self-righteous Quakers* now alſo begin to ſpit out a little of the Venom of the Serpent. They cannot bear the Doctrine of *Original Sin*, and of an *Imputed Righteouſneſs*,

as

as the Cauſe of our Acceptance with God. -- One of their Head Teachers calls *Original* Sin, *Original* Nonſenſe; and ſeveral have been to me under Apprehenſions of being *thruſt out of their Synagogues* for owning and confeſſing the Truths I preach. -- I have not yet met with much Oppoſition from the *Diſſenters*: But when I come to tell many of them, *Miniſters*, as well as *People*, that they *hold the Truth in Unrighteouſneſs*; that they talk and preach of *Juſtifying Faith*, but never truly *felt* it in their Hearts, as I am perſuaded Numbers of them have not, then they, no doubt, will *ſhoot out their Arrows, even bitter Words.* -- But I am not to have Reſpect to Perſons or Parties. --- I would preach *the Truth as it is in Jeſus*, and as I *love all* that love Him, ſo I muſt *reprove all* that do not *walk worthy of the holy Vocation wherewith they are called.* -- God has now brought me to *New-Brunſwick*, where I am bleſſed with the Converſation of Mr. *Gilbert Tennant*, mentioned in my laſt *Journal.* --- Indeed he is a *good Soldier of Jeſus Chriſt*, and God is pleaſed in a wonderful Manner to own both him and his *Brethren.* --- The Congregations where they have preached have been ſurprizingly *convicted* and *melted down*; they are unwearied in *doing good*, and go out, as I do, into the *Highways and Hedges to compel poor Sinners to come in.* --- Yeſterday alſo I have heard of *two Miniſters* in *Long-Iſland* near *New-York*, who have had *large Communications* from God, and have been inſtrumental *in bringing many Souls to Chriſt.* --- Several other *Miniſters* alſo have been much *quickened*; and one who had been a *Preacher* for ſome Time, ingenuouſly confeſſed to his Congregation, that he had been *deceiving* himſelf and them,

them, -- and desired those who had the Gift of Prayer to intercede in his Behalf. He is now under *deep Convictions*, and I believe will come out by and by, *and powerfully preach the Gospel of Jesus Christ*. -- But I must away, the People are waiting for a *Spiritual Meal*, they *fly to the Doctrine as Doves to the Windows*; and I trust the Lord is now *reviving his Work in the midst of the Years*. With great Difficulty I have redeemed Time to send you these few Lines. Particulars you may expect in my next *Journal*. I hope you and the rest of my dear Friends continue to pray for me, for I believe *never was so weak a Wretch sent on such an important Errand*. -- But *when I am weak then am I strong*. -- My Bodily Strength, by *frequent journeying*, and *continued speaking*, sometimes fails me, but the LORD *quickens* me above Measure, and *strengthens me mightily with his Power in the Inner Man*. -- The more I am opposed, the more Joy I feel; and the first Fruits of GOD's Spirit, which he has imparted to my Soul, are so sweet, that I almost with Impatience wait till I reap a full Harvest in the Fruition of my GOD. -- By his Leave, in a Fortnight I return back to *Georgia*, and visit *New England* at the latter End of the Year. -- Continue, I beseech you, to intercede for me, and rest satisfied that both you and my other *English Friends* are always remembered by

Your affectionate Friend and Servant in Christ,

GEORGE WHITEFIELD.

THE MANNER OF THE CHILDRENS ſpending their Time AT THE *Orphan-Houſe* in *Georgia.*

THEY riſe about five o' Clock, and each is *ſeen* to *kneel down* by *himſelf* for a Quarter of an Hour, to offer up their private Prayers *from their own Hearts*; during which Time they are often *exhorted* what to pray for, particularly that *Jeſus Chriſt* would *convert* them, and *change their Hearts.*

At Six, all the Family goes to *Church*, where a *Pſalm* is ſung, and the ſecond Leſſon expounded by Mr. *Whitefield*, or in his Abſence, an Expoſition of *it* is read out of *Henry* or *Burkitt* by the Preſident.

At our Return Home about Seven, we ſing *Biſhop Ken's Morning Hymn*; and whoever is *Preſident* of the *Houſe*, uſes *Family Prayer* as the *Spirit gives him Utterance*, varying it according to the Circumſtances we are in; *thanking the Almighty for paſt Favours, and praying*

praying for a Supply of whatever we then ſtand in need of as to Temporals or Spirituals. Our Doors are always open to Strangers, ſo that we are never without ſome of the *Pariſhioners* at *Family Prayer.*

Between ſeven and eight we go to Breakfaſt in *the ſame Room* with the *Children*, who ſometimes ſing a Hymn before, ſometimes after, and ſometimes both before and after every Meal, as well as ſay Graces. During Breakfaſt the *Buſineſs of the Day* is talked of, and each appointed his *Station*, and perhaps ſome uſeful Queſtions are aſked the Children, or *Exhortations* given them.

From eight to ten the *Children* go to their *reſpective Employs*, as carding, ſpinning, picking Cotton or Wool, ſewing, knitting. One ſerves the Apothecary, who lives in the Houſe, others ſerve in the Store or Kitchin; others clean the Houſe, fetch Water, or cut Wood. Some are placed under the Taylor, who lives in the Houſe; and we expect other *Tradeſmen*, as a Shoemaker, Carpenter, *&c.* to which others are to be bound. As *the Grace of God* appears in any, together with *ſuitable Abilities*, they are to be bred to the *Miniſtry*, and we have already one or two in view for *that* Purpoſe.

At Ten they go to School, ſome to writing, ſome to reading. At preſent there are two Maſters and one Miſtreſs, who in teaching them to read the Scripture, at the ſame Time explain it to them, and ſing and pray with them more or leſs as they think fit, not by *Form*, but *out of their own Hearts*, whereby they teach both *themſelves* and *Children* much *Knowledge in the Scriptures*, exerciſe their Talents, and *build each other up in our moſt holy Faith.*

At Noon we go to Dinner all in the ſame Room, and between that and two o' Clock every one is employed

ployed in ſomething uſeful, but *no Time* is allowed for *Idleneſs or Play*, which are *Satan's darling Hours to tempt Children to all Manner of Wickedneſs*, as Lying, Curſing, Swearing, Uncleanneſs, *&c.* So that tho' we are about ſeventy in Family, yet we hear *no* more Noiſe than if it was a private Houſe.

From Two till Four they go again to School as in the Morning, and from four to ſix to Work in their reſpective Stations, as before mentioned.

At Six the Children go to Supper, when the Maſters and Miſtreſſes attend to help them, and ſing with them, and *watch over their Words and Actions*.

At Seven the Family all goes to *Church*, where is a *Pſalm* and *Expoſition* after the ſecond Leſſon, as in the Morning Service. And at our Return about Eight, many of the Pariſhioners come in to hear Mr. *Whitefield* examine and inſtruct the Children by way of *Queſtion and Anſwer*, which perhaps is as *edifying* to *all* preſent, as any of his *Sermons* or *Expoſitions*. His *main* Buſineſs is to ground the Children in their Belief of ORIGINAL SIN, and to make them *ſenſible* of their *damnable State by Nature*, and the *abſolute Neceſſity* of a *Change to be wrought on their Souls by the Power of God*, before they can be in a *ſalvable* State, or have any real Right to call themſelves *Chriſtians*; for this Purpoſe they are ordered to get by Heart our excellent Church Articles of ORIGINAL SIN, of FREE-WILL, and of JUSTIFICATION.

At Nine o' Clock we go to Supper, and the Children up to their Bed-room, where ſome Perſon commonly ſings and prays again with them; and before they go to Bed, each Boy, as in the Morning, is ſeen to kneel by his Bed-ſide, and is ordered to pray from his own Heart for a Quarter of an Hour, ſome Perſon inſtructing them how to pray as in the Morning; and

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at Ten o' Clock all the Family goes to Reſt, unleſs any one or more *chooſes* to ſit up an Hour or two for their *private Devotion*, or *Meditation*, or *Conference*.

On the *Lord's Day* we all *dine on cold Meat*, prepared the Day before, becauſe all may attend *the Worſhip of God*, which we have that Day four Times at *Church*, which fills up thoſe Hours employed at *Work* on the other Days; and thus is our Time all laid out in the Service of *God*, the Variety of which is a ſufficient Relaxation to a well-diſpoſed Mind, and obviates thoſe idle Pretences for what is called *innocent*, (tho' in Reality *damnable*) Recreations.

Here is no Room for *Pride* or *Ambition*, unleſs it be which ſhall ſerve *Chriſt* moſt and beſt; for there is but one Purſe in the Houſe, no one having any other Wages than *Food and Raiment* convenient for them, and what Need has any one for more? Indeed there is *no viſible Fund*, becauſe all are taught *daily to depend on, and act their Faith in God, who having begun the Work, will moſt ſurely carry it on at the* Orphan-Houſe, *as well as in every Believer's Heart.*